

42

TWO N^o 6
SERMONS
Both PREACHED At
NORTHAMPTON,
ONE AT THE
ASSIZES
March 1693.

15

THE OTHER AT A
VISITATION
October the 10th. 1694.

By JOHN MANSELL, L.L.B. Rector
of Furthoe in the County of Northampton.

Impressatur,

Hamsf. Hody R. in Ch. Pac. D.D.
Johanni Archiep. Cant. a Sac.
Dom. Nov. 18. 1694.

L O N D O N,

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The Epistle Dedicatory.

*Prosperity that of the Whole Nation
Depend ; By an Unshaken Zeal for our
Holy Religion and Established Church,
in whose Happiness that of the State is
Inseparably Included ; By a Well-Re-
gulated Family ; an Exemplary Oeco-
nomy ; an Upright Justice , sweetned
with a Peaceful Pacifying Temper ,
You Worthily Endear Your self to
all that are Wise and Good : And do
indeed Appear that Magistrate I have
here endeavoured to describe.*

*May so Great a Merit never miss
of as Great a Reward, But may the
Abundant Mercies of God continually
Descend upon You , Your Excellent
Good Lady , and most Hopeful Chil-
dren ; that so my Countrey may never
want an Arundel to do it Service and
Credit ;*

The Epistle Dedicatory.

Cread, nor any of Your House ever
want that Respect and Honour so long
Injoyed by the Cranes Your Ancestours.
This is part of the Dayly Prayers of

Sir,

Your most Obliged

Old Stratford,
Octob. 15.
1694.

Humble Servant,

JOHN MANSELL.

A Sermon.

TO
Francis Arundell, Esq;
L A T E
High Sheriff
O F T H E
C O U N T Y
O F
N O R T H A M P T O N.

Honoured Sir,

VV H E N you was pleased to
Impose this Piece of Ser-
vice upon me, and thereby
drew me out of that Privacy which
I con-

The Epistle Dedicatory.

I confess my self fond of, because very sensible how well it becomes me : I did not in the least think of being made more Publick. But since the repeated Importunity of Some to whom I owe Obedience, being joyned to your own Desires and Encouragement, have at last laid a kind of necessity upon me ; I gladly, Sir, Embrace this Opportunity of Expressing the Sence of a whole Neighbourhood, who find themselves extreamly happy in your Presence, and Authority amongst them. Whilst, leaving the Extravagant Pursuit, of what I know not what Imaginary Gallantries, to those Vain Souls that are not capable of more Rational Satisfaction. You, Sir, Live Honourably in your Countrey, where by an approved Loyalty to Their Majesties, upon whose Prosperity

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A
S E R M O N
Preached at the
A S S I Z E S
A T
N O R T H A M P T O N.

P S A L M lxxxii. ver. i.

*God standeth in the Congregation of the Mighty, he
judgeth among the Gods.*

The Old Translation renders it thus:

*God standeth in the Congregation of Princes, he
is a Judge among Gods.*

WHatsoever would have been the
Condition of Mankind, had they
lived up to the God-like perfection
wherein they were at first created:
Yet this is certain, that in their lapsed State, they
could not have maintained themselves in any toler-
able

nable Peace and Order ; without the benefit of Humane Laws, and the institution of Governments. But though God so far indulged the necessities of our fallen Nature, as to allow us Law-givers from among our selves ; Yet he kept the Supreme Legislative Power still in his own hands ; He himself always *standing in the Congregation of those Mighty* who prescribe Laws to all beneath them : And though the Civil Magistrate be indeed his *Minister*, invested with his Authority, and *beareth not his Sword in vain*, yet the most Sovereign Power of Life and Death is still in God himself ; who is therefore said to *judge* over those very *Gods* that pronounce sentence upon the Lives and Fortunes of Inferiour Men. Thus *God standeth in the Congregation of the Mighty, and judgeth among the Gods.*

In this Psalm the inspired *Asaph* instructs Princes both in their Dignity and their Duty : Beginning his Discourse with that Solemn Preamble in the *Text*, wherein he adorns the Civil Magistrates with the most glorious of their Titles, and yet presses them with the most awful considerations ; thereby shewing how reconcileable the Faithful discharge of a Preachers Duty may be to the Rules of Civility and good Manners : Thus he Complements them with the Names of *Princes* and of *Gods*, and yet warns them of an Almighty Superiour, who stands above and overlooks them all, and judges all they do : For, says he, *God standeth in the Congregation of the Princes ; he is a Judge among Gods.*

For

For the more useful handling of which words, I shall, 1. Inquire who are the *Mighty*, the *Princes*, and the *Gods* here spoken of: 2. What is meant by *Gods standing amongst* the one, and *judging among* the other. 1. Then by the *Mighty* and the *Gods* are doubtless understood Kings, Princes and Governours, and all that are put in Authority under them; that is, all Civil Magistrates in their due Subordinations: And though perhaps to suppose, that by the *Mighty* are meant only inferiour Magistrates, and by the *Gods* Sovereign Princes themselves, might sound like no ill gloss upon the words; Yet I find that Expositors generally look no farther in both Expressions, than to those Judges of *Israel* that used to Assemble in the Great Council of the *Sanhedrim*. And to give unto them the Titles of *Mighty* and of *Princes* is not at all uncommon in Holy Scripture: So for the more lofty Epithite of *Gods* we find it twice repeated in this *Psalms*: And again, *Exod.* 22. 28. *Thou shalt not revile the Gods, nor curse the Ruler of thy people*: So also *Exod.* 21. 6. where it's observable, that what we translate *Judges* is in the Original *Elohim*, *Gods*, and so in several other Texts: But when we consider that what is rendered *Mighty* in the former part of the Verse, is in the Hebrew the same *Elohim*, and in the *Septuagint* the same *αὐτῶν* with what we translate *Gods* in the latter part, I think we need make no nice distinction between the two termes. And though the Learned *Grosius*, in the former clause, sticks to the version of *Synagoga Dei*, which is no more than the *Congregation of God*,

Verse 6.

or *Gods Congregation*; yet since in the latter clause he allows the Title of *Gods* to that *Congregation*, the sence is not at all altered by his Criticisme. But 2. For *Gods standing in this Congregation and judging among those Gods*; Whether we take *standing* only for being present, as in *1 Kings* 17. 11. or for being the Chief in Government, *Ezra* 2. 63. *2 Kings* 8. 20. or for the Person that pronounceth Sentence, which the Antients oftentimes did in an erect posture, which seems to be aimed at, *Isa.* 3. 13. In all these Senses God is present, God presides, God himself pronounceth Sentence among them; so that *standing* and *judging* seem to be as nearly allied in Sence, as *Mighty* and *Gods*.

From the words thus opened, give me leave to present you with these Three Considerations. 1. The Civil Magistrates Dignity. 2. Their Subjection, 3. Their Duty consequent to both.

1. Their Dignity, They are called *Princes* and *Gods*, and indeed when we look upon *Princes* as standing in the foremost Rank of Men; and consider God as infinitely exalted above all the Ranks of Men and Angels; we must needs confesse their Names are properly made use of to denote what is eminent either in Office, or in Honour: and that there is very much in Civil Magistrates that raises them above the Level of other Men, and makes them approach nearer to Deity, will appear, if we consider: 1. Their Eminent Authority, which in its Original, is Gods, 2. The Eminent Vertues which

which ought to qualifie them for their High Office. 3. Those eminent benefits which they confer upon the World. 4. The eminent Honours that are due to the faithful discharge of their weighty Employments. In all which there is a certain *Je dévot*, somewhat that carries a stamp of Divinity upon it.

1. Their Power and Authority which in its Original is Gods. *I have said ye are Gods*; saies our Authour, *ver. 6.* that is with respect to their Power; for it is a remark of the forecited *Grotius*, That the Title of *Gods* is never put upon Men, but when it signifies the power of Life and Death; as may be seen in his Notes upon *Exod. 4. 16.* All Civil Power therefore is Originally derived from God. *The Powers that be are ordained of God*, *Rom. 13. 1.* and therefore the Old World looked upon their Princes but as so many visible Deities, all Sons of the Supreme *Jove*: And thence it was that we see the Ancient Crowns composed of those golden Spires that best represented the rayes of Glory, wherewith they circled the heads of their Divinities: Thus God was generally owned to be the great fountain of all Government and Authority.

*All Children of
the most High.
Verſe 6.*

But for the better understanding in what limited sense I take all this. I shall here premise,

1. That it is only of Civil Right and Power that I am now speaking; and therefore I do not think

think my self obliged to take notice of Paternal Authority, though doubtless the first in the World : Since that was a right purely natural, and so comes not up to the present case. Besides I suppose the full Natural Authority of a Father over his Children, did in the beginning last no longer than the Son continued a Member of that Family, and so lived one of his Domestick Subjects ; But when he married and began a Family of his own, then he became as much a Monarch in his own House, as his Father was in *his*. But since this Natural Authority, as to its chief Regalities, hath long since ceased in all civilised Nations : And all the Governments now in the World are wholly founded upon Civil and Legal Right : And I take it for granted, that what was meerly a Civil Right in its Original, can never either by long prescription, or continued Succession become a Natural Right : Since the Nature of things never alters, howsoever their circumstances may. I wave therefore the first Government that was founded in Paternal, that is, in Natural Right : And,

2. I premise farther, That somewhat else besides the meer permission of God (that only Universal Monarch, without whose leave none of the Creatures he had made could have any Power over themselves, or others; and without whose communicating that Power to them, they had no right to dispose themselves into any kinds of Civil Governments) I say that besides all this, somewhat else did contribute to the Establishment of such Humane

mane Authorities as are now exercis'd in the World. And that I humbly suppose to be, the Natural Necessities of Fallen Men, together with the Rational Use of those Faculties wherewith God had endued them : For God having planted such Faculties in Men as enabled them to consult their *Common Good*, and to provide for their own Peace and Interest : And leaving them to the free use of those Faculties, they soon found, by an early experience, how necessary it was to unite into Civil Societies, which could not be done without the Enacting of Laws, and the Constitution of Governours: So that Men were naturally obliged to enter those Mutual Compacts and Politick Relations, wherein some were to be governed and protected, and others to be honoured and obeyed: Neither yet was all this without God's Sovereign Intervention, for though I do not find that in the beginning there was any particular Revelation commanding Men to Model themselves, into such Methods of Civil Government; But they were all at first meerly the Dictates of Natural Reason, grounded upon the Sence of Humane Necessities: Yet seeing it was God that planted this Principle of Reason in us, therefore all that duly springs from that Principle may justly be said to proceed from God its Author; and so to have a Divine Authority, though not immediately founded upon any positive Divine Command. Add to this, that what is founded in Natural Reason, is one Branch of the Law of Nature, as much the Law of God as any Revealed Law whatsoever. But farther, God set
his

his own Seal to this Institution of Civil Government; and by severall of his own subsequent, positive Laws, required Men to submit unto those Methods of Government, to whose Birth the Necessities of Humane Nature, and the Dictates of Humane reason, seemed so much to contribute.

Lastly, God himself took the very same Methods, when he chose the *Jewish* Nation to be his own immediate Subjects; whose Government though fundamentally a *Theocracy*, yet it underwent various kinds of outward Administrations; *Aristocracy*, *Oligarchy*, *Monarchy*, both Elective and Hereditary: And at last, after the mixt Government between the Great Captains and the Sovereign *Pontiffs* which succeeded the *Babylonian* Captivity; it settled in a compound Title of Success, Merit, and Election in the *Asmonaan* Family: I do not add that of Conquest; there being a wide difference between Conquering a Nations Enemies, especially by the Assistance of its own hands; and Conquering the Nation it self. Thus the *Machabean* Line excluded that of *David*; and those Hero's rising up the great Deliverers of their Church, and Countrey, from the extreamest Oppression both in their Religious, and Civil Rights: Nothing less than a Crown was thought an Equal Reward for so Glorious a Merit. Neither was the Old *Dauidian* Title ever put in as a Bar to the more deserving present Possessours: But the same Providence watched over them, and doubtless by its Ministers required the same Allegiance to them.

as to the Princes of the former Race : The case is easily applied.

Thus the Origin of all Government is absolutely from God, from his leave, and permission ; from those Laws of Reason that he planted in Mens Natures, enabling them to take the best measures for their common Good, and Safety ; from his own following positive Commands confirming what that Reason had dictated, from his own Example, and from that visible Providence whereby he supports Civil Right and Government in the World.

2. Those Eminent Vertues, wherewith they ought to be qualified for the discharge of their High Office, do all shine at least with some borrowed Rayes of the Divinity : And represent them as so many Gods to other Men.

2.

For whether we consider that Natural Capacity, Ingenuity, and Probity which ought to prepare the Soil for their Riper Vertues to grow in, (it being seldom seen that the best Education, and greatest Erudition do ever sufficiently Correct, and Cultivate those Depravations of Nature, whereby some Persons have infamously distinguished themselves, and after their Advancement to the Seat of Judicature have made their very Scarlet blush at the Extravagant and Outragious Deportment of those that wore it) : Or whether we consider the profound Knowledge, and the vast Experience,

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the Solid Judgment and the *Wisdom like an Angel of God*, the Unwearied Industry and Uncorrupted Integrity, the Generous Courage, and the Invincible Patience, the Heroick Justice, and the Saint-like Mercy which are all required to the making up of one Accomplished Magistrate; we must needs confess that there is much of God in the Great Man. And if we examine wherein the *Image of God in Man* did at first consist, we shall find that in a great part it appeared in the Moral perfections of his Nature, in a near Resemblance of the Divine Wisdom, Goodness, Truth, Purity, Justice, and Mercy, and the like Moral Attributes, which are the only imitable perfections in God; he therefore that is most qualified with those Moral Excellencies, has certainly most of God in him, and the Divine Image is most beautifully revived in his Vertues. So that Magistrates in the Just, Wise, Upright Discharge of their Duties are Gods best Representatives; the Divine Wisdom shines through theirs, and the Divine Justice Illustriously appears in all they do. Thus by qualifying themselves with more Eminent Vertues than other Men, they stand like so many Gods above them: A Bold *Hyperbole* I confess, was it not. Licensed by the Holy Spirit it self: But,

3.

3. The Eminent Benefits that Good Magistrates Communicate to the rest of Mankind, and their great usefulness in the World, renders them as so many Gods in it. Thus we know Idolatry arose, whilst Men Deified their Publick Benefactors, and

and those who had done any signal good to the rest of Mankind were rewarded with Temples, and with Altars; with Sacrifice and Adorations. And thus God himself recommends himself to the Love of his Creatures, by his Universal Goodness and Beneficence; All his other Attributes may indeed ingage our Veneration, and perhaps our Fear, but it is only perfect Goodness that irresistibly Charms our Affection: We may admire all that is Great, but we love only what does us good: The Nobler Nature may have a Right to our Wonder, but it is only the more Useful that has a Right to our Kindness: And therefore though the Civil Magistrates by their Mighty Power may strike an Awe into other Men, though by their Excellent Accomplishments they may command their respects, yet it is only their Mighty Usefulness that recommends them to their Love; They are the Blessings which such Communicate to the World that make them dear as Publick Benefactors, and beloved as *Gods* in it.

Thus whilst they secure every Mans Property, and Protect every Mans Life; whilst they are the Keepers of Gods Peace upon Earth, and the Dispensers of his Common Justice amongst Men; whilst they impartially determine all Disputes between Man and Man, whilst they are *Terrors unto evil doers*, and the Encouragers of those that do good; And in fine, whilst they are the *Ministers of God for good* to the World, *Rom. 13.4.* In all this they much resemble the Divine Justice, that gives to every one its due, and the Divine Providence that

upholds Peace, and Order, Right, and Equity in the World : And may well therefore be looked upon as so many *Gods* in it : Since there would be no living in this World without them, but it would soon turn into a meer Wilderness, and Man himself run Wild and Savage in it : And *all the Foundations of the Earth be quickly out of course* ; as our Authour expresses it, when he charges those *Mighty* with their Male-Administration, *ver. 5.* But now in the midst of our Disorders the Presence of an Upright Magistrate is as the Appearance of a God, his Awful Brow strikes the Guilty dumb, his Well-known Justice raises up the Head of Oppressed Innocence, and his Solemn Sentence, like the Almighty *Fiat*, turns Confusion into Peace and Harmony.

Thus whilst they become the Publick Benefactors of Mankind, the Noble Pillars upon which all Humane Societies do rest, the Glorious, as well as Useful Preservers of Peace and Justice in the World, they are indeed the fairest Images of God in it.

And so they may be called ,

4. By reason of the Eminent Honours due to the Just Discharge of their High Office. *Render*, says that Apostle, *Honour to whom Honour is due* ; *Rom. 13. 7.* And it is of the Civil Magistrate, that he is there speaking, for to those he thought the greatest Honours due, and therefore to those he commands them

them most especially to be rendered : And there is all the Justice in the World in it ; that they, who are clothed with so much of God's own Power, should shine also with some part of his Glory ; that they, who do so much of God's own Work, should be dignified with some small Share of his Honour too.

Thus when Kings communicate part of their Sovereign Power to their Vice-Roys, they communicate part of their Royal State to them also : And therefore much of that outward Pomp and Ceremony, which has been thought necessary to support the Majesty of Crowned Heads, hath been proportionably allowed to Judges and Inferiour Magistrates : Thence come their Maces, their Sword-Bearers, and their Robes of State ; the Bench and Bar set forth with so much Venerable Solemnity : All to Command a Reverence to the Magistrates Persons, and to render the great work of Justice as Glorious as it is useful.

And yet all this is but mean Pageantry, if compared to the inward Veneration that every Wise and Good Man payes to those Living Images of the Divine Justice ; to those great Representatives of God governing the World ; for with what profound respect do we behold such a Person, for whom a whole Nation fares the better ? And how do our very hearts bow before that Superiour Vertue to whose well employed Authority we owe the quiet of our Possessions, and the security of our Lives?

And

And whose Names do more Illustriously fill up the
 Records of History, than those of Just and Good
 Princes; of those *Patres Patrie* who have made
 their Peoples happiness the Business and Glory of
 their Reigns; and than those of Uncorrupt and
 Upright Judges? Their Persons are at present re-
 garded with the highest Honour, and when they
 die their Memories shall be Embalmed in the pre-
 cious Oymment of that good Name, which they secu-
 red by repeated Acts of Vertue in their Lives: And
 for all these Reasons the *Scripture* does justly dig-
 nifie them with this Sacred Title in the *Text*. And
 thus much for their Dignity.

2. We have their Subjection also; for though
 Deut. 10. 17. they are called *Mighty*, though they are called *Gods*;
 Psal. 94. 2. yet there is a God above them, A God that is All-
 mighty, that is literally the *God of Gods, and Judge*
of all the Earth. And this Subjection of the Civil
 Magistrates is implied in their very Dignity; whose
 greatest Excellency does consist in a likeness of God,
 and in their resembling him; they therefore must
 needs be subordinate unto that God, to be whose
 Representatives is their greatest Honour: For if
 their Chief Power consists in their being Commis-
 sioned by God to execute part of his own Autho-
 rity upon Earth; if their Chief Accomplishments
 are but faint and dim reflections of the Divine Wis-
 dom, Truth, Goodness, and Justice; if their
 greatest usefulness consists in being God's Instru-
 ments for good to Men, Agents for Divine Justice,
 and Factors for Almighty Providence here below;

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in Short, if their Chief Glory consists in being God's Mortal Representatives, then all this Dignity being but a Reflected Lustre, but a Relative and Dependant thing; and all their Divinity being but an Imperfect Copy of his, *in whom dwells the whole fulness of the God-head*: This very Dignity proves that though they are Mighty, they are still Subordinate; that though they are Great Lights, yet like the Moon they only rule this present Night, and borrow all their Brightness from that greater Luminary which rules the Everlasting Day, That is, from God the Giver of every good and perfect gift. As therefore all that is Eminent in them flows from a Higher Spring, so it shews their Subordination to it. And this Subjection is in the Text set forth, 1. *By Gods standing in the midst of them*: And 2. *By his Judging among them*: That is by his being both the Witness, and Judge of all they do.

1. *Mighty* as they are, they are still under Gods Immediate Inspection; he stands by, not only to assist them, which is a Sense the words might very well bear; but to observe both all they do, and how they do it; he not only overlooks all their Proceedings, but he reads their very Thoughts too, and peareth into the Darkest Corners of their Hearts, to see whether any Secret Self-Interest, Partiality, or By-Respects Influence those Acts of theirs which outwardly, perhaps, carry a plausible Aspect: Thus God is the Great Supervisor of all their Actions, and of all the Reasons of those Actions.

Whilst, like some Inquisitive Princes, he
 pulls aside the Curtain when his Great Officers are
 administering Justice; where he sits no Idle Specta-
 tor by, for we read, that he hath been thrown
 aside the Curtain, and by extraordinary interposing
 Providences hath Publickly appeared on the behalf
 of Injured Innocence, and wonderously detected
 the Iniquity either of Prosecutors, Juries, or
 Judges.

2. *Mighty* as they are, God is still their Judge,
 and passes Sentence upon all they do; which Judg-
 ment of his, though at present it be only Secret,
 and confined to the Cabinet Council of his own Im-
 mutable Wisdom and Justice: Yet at last it shall be
 made most Publick; when those Gods shall come
 to *dye like other Men*, and *in the day when God shall*
judge the secrets both of People and of Princes;
 When *Monarchs* must descend their Thrones, and
 Judges come down from the Bench to the Bar,
 there to take their Tryals in the midst of Ten
 Thousand Spectator Angels, and as many Accusing
 Devils, and by the Witness of their own Con-
 sciences, every of which is Ten Thousand strong.
 When neither Fine Parts, nor Great Learning, nor
 Court Favour, nor Popular Esteem, nor *Bribes that*
blind the eyes of the wise, shall stand them in any
 stead; but it will then appear, notwithstanding all
 former outward Differences, yet that all Souls are
Equal. Which puts me upon my third and last Ob-
 servation, The Magistrates Duty consequent both
 to their Dignity, and their Subjection.

Deut. 16. 9.

1. Their

1. Their Duty with respect to their Dignity, If they are in some sence Gods, ought they to behave themselves answerable to that glorious Title? and to Act like the Divine whom they represent? Every Magistrate therefore ought to stand very much upon his Honour. And to consider in all he does, whether he be true to his High Quality; whether it be Great, and God-like Justice that he is then doing; whether he believes that God himself, if he was there visibly present, would act in those Cases as he does. Thus our Mighty, Being inspired with a Noble Pride, and a Holy Emulation, should scorn to do any thing unworthy the God whose Name they wear, whose Person they represent, and whose Work they are about: And as *Nehemiah*, when warned to withdraw himself from the surprize of his Enemies, answered with a generous Zeal. *Should such a Man* Nch. 6. 11. *as I fear?* So should every Magistrate, as conscious of his own High Dignity, be ready with a Devout Bravery of Mind to say, *Should such a Man as I do thus or this?* Should I who represent the Great God *fear the face of any man* though ever so great? Should I *respect Persons*? Should I take a Bribe? Should I *justify the wicked for favour*? Or *condemn the Righteous* for fear? Would this become the Heavenly Character I bear? Or this be at all like a God? Thus from a due sence of their Dignity may the Magistrates argue themselves into their Duty.

From a Sense of their Subjection too; since
 as much Gods as they are, yet there is a God, an
 infinite Power above them: A God that is now
 the Intallible Witness of all they are doing, and
 that will hereafter be the Impartial Judge of all
 they have done.

Thus when they consider that theirs is but a
 borrowed Greatness, a deputed Authority, a vicar-
 ious Power, a temporary Regency, and that ere
 long their large Commissions will be out of Date,
 their Magistracy come to its end, their Ensigns of
 Honour be all lay'd by, their Robes of State be put
 off for ever, their Titles and Dignities be buried in
 the Dust, and their Persons, divested of all their
 former Grandeur, must appear in the Croud of
 Common Malefactors; that Judges themselves must
 in their turns be judged; and all our Mortal Gods
 must render an Account to him that is alone Im-
 mortal; and that the Judgment of God will prove
 as much more strict and terrible, as his Wisdom
 and Justice are infinitely more perfect than theirs;
 the Sense of such a Subjection must needs instruct
 them in their Duty, and become a more powerful
memento to them, than that severe Prince gave,
 who head off the Skin from a Corrupt Judge, and
 spread it on that Seat of Justice upon which he cau-
 sed his Son to succeed him; that so by the Horrour
 of his Fathers Fate he might be terribly warned to
 avoid his Crime.

But

But here though it might be thought presumption in me to intrude my Counsels upon those who are in so many respects above me ; yet, as the humblest of your Attendants, give me leave to follow this dayes Solemnity with these honest Wishes.

That you *Mighty* and *Princes*, that you who like *Gods* determine of other Mens Lives and Fortunes, would consult both your Dignity and your Duty; and consider that you are *Gods Ministers* as well as the Kings ; that you act by a Divine Commission, as well as a Civil ; and that you are as much accountable to Heaven, as to the State ; My Wishes therefore are, that you may be as Zealous for Gods Interest, as for their Majesties ; and do our Holy Religion as much Service, as you do the Nation; That Atheisme, Debauchery, and Prophaneness, may be as severely animadverted upon by you, as Dishonesty, Injustice or Oppression : And in sum that you would, at least, use an equal care to see the Laws of God executed against all Irreligion, Vice, and Immorality, which are the Scandal and Bane of *pure and undefiled Religion*, as to see the Laws of the Land executed against those other sins that are destructive of Humane Society. That so we may be a Nation thoroughly reformed in our Lives and Manhers, as well as in our Faith and Publick Worship ; and that we may be delivered not only from other Mens Violence, but from our own Reigning Vices the Blacker Slavery of the two.

And as I wish you thus concerned for the Part of our Religion, so for the Political part also; that the Established Church of *England* may be happy in your Incouragement and Protection. Consider O ye *Magistry* that you are not only Christians at large, but also Baptized into the particular Communion of the Church of *England*; shew therefore your Affection to that Venerable Mother which so early received you into her bosome, and take some care, I beseech you, that the more she indulges the worse she be not used, and that the Charitable Liberty she has yielded to others may not embolden them to appear the more Virulent Enemies against her.

Lastly, Let me beg that our Neighbours of the Countrey Magistracy would admit my good Wishes also. Gentlemen, though yours is not the Highest Station, yet perhaps it is that upon which the motion of the greater Wheels does more depend than is usually considered. For Kings and Parliaments may make as good Laws as they can; and Judges may give as Severe Charges as they please; yet if you are either remiss or partial in the discharge of your Trusts, the course of Justice must needs be extremely obstructed. You are placed like the *Diis Minores*, like Lesser Gods in your Countrey, by your Diligence, Justice, and good Examples to carry on the orderly Work of Providence here below: But if you cool in your Offices,

and

and for any private Respects of your own suffer our Laws to lye unexecuted ; You fail in the Duty you owe to your God and your King ; to your Countrey and your Character ; to your Honours and your Consciences ; and the guilt of disappointed Justice must needs lie heavy upon your heads. And you will be so far from bearing any part of that God-like resemblance in the Text , that you will rather prove meer Wooden Images of the Divine Justice, and all the respect that is paid you will be but so much State-Idolatry. Rouse up therefore the Old *English* Publick Spirit ! And be warmed with a Generous Ambition of making good the High Character in the *Text*. And as you stand like so many *Gods* above other Men, so be useful as *Gods* , Active, Upright, and Impartial as *Gods* in your several Stations.

And as Our King when he rose up like *Moses*, to be the Deliverer of God's Church and People from an *Egyptian Bondage* ; like *Moses* he became Exod. 7. 1. as a *God* both to our *Pharoahs* and to our *Aarons* ; Exod. 4. 16. that is, the Scourge of Heaven upon our Persecutors, and the Relief of Heaven to our Holy Ones ; and as he like *Moses* still heads the Body of Distressed Christendom, Travelling through a Wilderness to a Land of Peace : Whilst he as the Soul of that vast Body, Animates and gives it both Life and Motion ; Life by that High Courage that hath so much of the *Hero* in it, and Motion by that

that deep Wisdom that hath so much of the God in it. May you all be provoked by so great, so glorious an Example! And become as Active and as Zealous to advance Religion, True Christian Vertue, and Peace at Home, as he is to procure and extend them abroad: May you all be concerned to Conquer and Exterminate Vice, Prophaneness, and Debauchery in your Countrey, Tyrants more dangerous and more destructive to its Success and Happiness than either *France* or *Rome* can ever prove without their fatal Assistance. That as our Monarchs may in the Language of the *Text* be called *Gods* to you. Ye may be also *Gods* to us, the Nations good *Genii*, each of you one of Gods lower Vice-Royes in your respective Posts.

That so the State may be faithfully served, Their Majesties Loyally Obeyed, Our *English* Laws impartially Executed, Our Holy *English* Church Defended and Encouraged, that God may be glorified in you, and you in him; that you your selves may share in that Honour which you procure for him; and that he may graciously reflect part of the Glory back upon your own heads which he shall receive upon your Account.

Do thus, and as the great Reformer *Jehosaphat* said to his Ministers of State, Deal Couragiously,
and

and the Lord be with the Good. And now Grant O Lord we beseech thee that the course of this World may be so peaceably Ordered by thy Governance, that thy Church may joyfully serve thee in all Godly quietness, through Jesus Christ our Lord: To whom, &c.

F I N I S.
